



How to Give Up Backbiting



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

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If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him



رحمه الله | Rahimahullah
May Allah have mercy upon him

Watch What You Say

Chapter One

The tongue is one of the most dangerous parts of our body in terms of the damage it can cause.

We speak constantly, and as some scholars have mentioned, the ability to speak is one of the defining features of a human being.



Therefore, what we say can either be on our scales of good deeds on the Day of Judgment or on the side of bad deeds. We need to be very cautious about our speech.

In the hadith of Abu Sa'id Al-Khudri رضي الله عنه, the Prophet ﷺ said:

1

عن النبي صلى الله عليه وسلم قال: "إذا أصبح ابن آدم، فإن الأعضاء كلها تكفر اللسان، تقول: اتق الله فينا، فإنما نحن بك: فإن استقمت استقمنا وإن اعوججت اعوججنا". ((رواه الترمذي)). 'معني' "تكفر اللسان" أي تذل وتخضع له.

"When the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and say: 'Fear Allah for our sake because we are with you: (i.e., we will be rewarded or punished as a result of what you do) if you are straight, we will be straight; and if you are crooked, we will become crooked.'"

Riyad as-Salihin 1521

The limbs of the body depend on the tongue. If the tongue is in a good and sound state, then the body remains good and sound. However, if the tongue deviates, the entire body follows.

In another hadith narrated by Abu Huraira رضي الله عنه, the Prophet ﷺ said:

2

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ وَقَاهُ اللَّهُ شَرَّ مَا بَيْنَ لَحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ " .

"For whomever Allah protects against the evil of what is between his jaws and the evil of what is between his legs, he shall enter Paradise."

Jami` at-Tirmidhi 2409

1

The Weight of Our Words

The matter of the tongue is very severe. One of the common misuses of the tongue is backbiting, a practice that people engage in frequently without realising its seriousness. The Prophet ﷺ said in another hadith:

3

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَالًا، يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ " .

"A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire."

Sahih al-Bukhari 6478

People often speak without considering the impact of their words, saying things like "I didn't mean it" or "I was just talking." But every word we say is recorded by the angels and will be presented on the Day of Judgment. This is especially true for backbiting, which has forever been a widespread issue. Allah ﷻ says in the Quran:

4 وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

...neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.

Surah Al-Hujurat 12

2 The Seriousness of Backbiting

Backbiting is akin to eating the flesh of one's dead brother, a detestable act. This powerful imagery should deter us from engaging in such behaviour.

Ibn Hajar al-Haytami, in his book "Az-Zawajir 'an Iqtiraf al-Kabaa'ir," includes backbiting among the major sins. He explains the verse in Al-Hujurat, pointing out that derogatory words said to a fellow Muslim are akin to saying them to oneself because the Muslim Ummah is one body:

5 يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَر قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zâlimûn (wrongdoers, etc.).

Surah Al-Hujurat 11

Ibn Hajar emphasises that Muslims are like one body; derogatory words against a fellow Muslim harm the entire community.

The Prophet ﷺ underscored the sanctity of a Muslim's honour in his farewell pilgrimage:

6 [...] فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ [...] [...] 'No doubt! Your blood, your properties, and your honour are sacred to one another [...]

Sahih al-Bukhari 1739

Backbiting is a dangerous act, and understanding its severity is crucial. In the upcoming chapters, let's delve into what backbiting is, how to avoid it, and how to repent if one has engaged in it. May Allah ﷻ forgive us and guide us to use our tongues wisely.

What Counts as Backbiting?

Chapter Two

Let's begin by defining what backbiting is. We need not look any further than the comprehensive definition provided by the Prophet ﷺ in the following hadith:

1. عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَدْرُونَ مَا الْغَيْبَةُ " .
 قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ " . قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي
 أَخِي مَا أَقُولُ قَالَ " إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبَتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَتَّهُ "

Abu Huraira reported Allah's Messenger ﷺ as saying:

Do you know what backbiting is? They (the Companions) said: Allah and His Messenger know best. Thereupon he (the Holy Prophet) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander.

Sahih Muslim 2589

This principle, as stated by the Prophet ﷺ, is clear: backbiting involves saying something about someone that they would dislike being said.

To understand what constitutes backbiting and what does not, remember this principle. If you are about to say something and you fear it might be backbiting, ask yourself: "Would the person like it if this was mentioned?" If the answer is no, then refrain from saying it. If the answer is yes, then it is permissible to say it.

**"What if I don't
know whether
he'd dislike it?"**

Chapter Three

The matter of a person liking or disliking certain remarks made about them can be highly subjective.

For instance, Khalid doesn't really mind if people say he's not good at football. On the other hand, 'Umar really cares about football and deeply dislikes it when people make negative comments about his football skills and prowess. This illustrates how subjective this issue can be.

The answer to the question "What if I don't know whether he'd dislike it?" is straightforward:

- **If you don't know whether the person would like it or not, then don't say it.**
- **Likewise, if you don't know the person well enough, then why are you speaking about them?**

As the Prophet ﷺ mentioned, it entails that you know the person to a degree that allows you to discern what they like and dislike. If you're not on that level of familiarity, then you have no business speaking about that person at all.

“**Always err on the side of caution when speaking about others.**”

This cautious approach is evident in the statements of the companions and later generations. They were very mindful of their words, often reflecting on their speech to ensure they weren't engaging in backbiting.

Ibn Sirin said that if a person dislikes you saying to them "Your hair is curly", then you've engaged in backbiting, even if it's true.

This is because the Prophet ﷺ defined backbiting as:

1

ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ

Backbiting implies your talking about your brother in a manner which he does not like.

The companions asked:

قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ

What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of?

The Prophet ﷺ responded:

إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَابْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ

If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander.

Thus, even if the statement about your brother or sister is correct and factual, you're not allowed to say it if the person dislikes it being mentioned. This distinction between slandering and backbiting is crucial.

Put Yourself in Your Brother's Shoes

Chapter Four

Mujaahid ibn Jabr, the student of Ibn Abbaas, offered valuable advice on this topic. He emphasised that one should not mention something about their brother that they would dislike being said about themselves when not present.

Scholars have expanded upon this idea, suggesting that when you are in a gathering (majlis) and someone is backbiting others, you have two responsibilities:

- 1 ● **Imagine that what is being said about your brother is being said about you. If you would dislike the comment being made about you, then it's likely backbiting and should not be tolerated.**
- 2 ● **Visualise that the person being spoken about is listening to the conversation from a few feet away. If the words being said would negatively affect them, then it constitutes backbiting and should not be spoken.**

These guidelines help us understand what constitutes backbiting and the importance of refraining from it. By considering these points, we can better guard our speech and ensure we do not harm others through our words.

When is Gheebah Allowed?

Chapter Five

Backbiting, or gheebah, is a significant sin in Islam, strictly forbidden due to its harmful nature. However, there are specific exceptions to this prohibition. These exceptions are carefully outlined by scholars to ensure that the benefit of the action outweighs the harm.

For instance, Ibn Muflih mentions in "Adab al-Sharee'ah" that backbiting is generally impermissible, but there are scenarios where it becomes necessary. Similarly, Ibn Hazm notes that scholars unanimously agree on the impermissibility of backbiting except in cases of obligatory Naseehah (advice). An-Nawawi also touches on these exceptions in "Riyadh al-Salihin."

1

Instances Where Backbiting is Allowed

This cautious approach is evident in the statements of the companions and later generations. They were very mindful of their words, often reflecting on their speech to ensure they weren't engaging in backbiting.

Ibn Sirin said that if a person dislikes you saying to them "Your hair is curly", then you've engaged in backbiting, even if it's true.

This is because the Prophet ﷺ defined backbiting as:

1

Correcting Religious Misinformation

Scholars have allowed backbiting when it serves to correct false teachings about Islam. If a person is spreading incorrect religious practices or innovations (bid'ah) that deviate from the Sharee'ah, it becomes necessary to warn others about this individual.

2

Jarh wa Ta'dil (Criticism and Praise of Hadith Narrators)

In the science of Hadith, scholars critically analyse narrators to ensure the authenticity of Hadith. This involves discussing the reliability, memory, and religious integrity of narrators. The objective here is to preserve the accuracy of the Prophet's ﷺ teachings.

3

Judicial Processes

Islamic judges need to evaluate the credibility of witnesses. This may involve discussing the witness's character, such as honesty and religious commitment, to ensure justice is served.

4

Reclaiming Rights

When seeking justice, an individual might need to disclose certain faults of another person in front of a judge. This is permitted as it is a means to reclaim one's rights.

● When is Gheebah Allowed?

A relevant Hadith illustrates this exception:

1

عَنْ عَائِشَةَ، أَنَّ هِنْدَ بِنْتَ عُتْبَةَ، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي، إِلَّا مَا أَخَذْتُ مِنْهُ وَهُوَ لَا يَعْلَمُ فَقَالَ " خُذِي مَا يَكْفِيكِ وَوَلَدَكَ بِالْمَعْرُوفِ "

Hind bint `Utbah said, "O Allah's Messenger (ﷺ)! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take from his property without his knowledge?" The Prophet (ﷺ) said, "Take what is sufficient for you and your children, and the amount should be just and reasonable."

Sahih al-Bukhari 5364

Here, the Prophet ﷺ did not reprimand Hind bint `Utbah for backbiting her husband. Instead, he allowed her to reclaim her rights, highlighting an important exception to the rule.

Now, the point of mentioning these exceptions is not to provide an exhaustive list, but rather to illustrate that there are specific circumstances under which backbiting becomes permissible. These scenarios are well-documented in the books of Fiqh and Hadith.

The principle here is that when the benefit outweighs the harm, exceptions can be made. It is crucial to understand these exceptions to apply them correctly and ensure they are used appropriately.

How to Avoid Backbiting?

Chapter Six

The objective and goal of this chapter is to understand how to avoid backbiting. As highlighted in the introduction, one of the most dangerous aspects of human behaviour is the misuse of the tongue. Ibn al-Qayyim emphasises that the tongue can be a significant source of harm.

In a hadith of the Prophet ﷺ, it is narrated:

1 فَأَخَذَ بِلِسَانِهِ فَقَالَ " تَكُفُّ عَلَيْكَ هَذَا " . قُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ قَالَ " ثَكَلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُفُّ النَّاسَ عَلَى وُجُوهِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ

....He took hold of his tongue then said: ‘Restrain this.’ I said: ‘O Prophet of Allah, will we be brought to account for what we say?’ He said: ‘May your mother not find you, O Mu’adh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?’”

Sunan Ibn Majah 3973

Ibn Hajar also mentions in his book "Az-Zawajir 'an Iqtiraf al-Kabaa'ir" the importance of being patient and training oneself to control the tongue.

Some people, unfortunately, have let their tongues loose, speaking without thinking, and when confronted, they dismiss their words as insignificant. This attitude may save them in this world (Dunya), but not in the Hereafter (Aakhirah).

Reflecting upon another hadith of the Prophet ﷺ:

2 عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَدْرُونَ مَا الْمُفْلِسُ " . قَالُوا الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ . فَقَالَ " إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أَخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ " .

Abu Huraira reported Allah's Messenger ﷺ as saying:

Do you know who is poor? They (the Companions of the Holy Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said: The poor of my Umma would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire.

Sahih Muslim 2581

Self-awareness and self-control are crucial. One must always remember that every word spoken is recorded by the angels, Raqeeb and 'Ateed. This awareness should make us cautious about our speech. The Messenger of Allah ﷺ said:

3 قال رسول الله صلى الله عليه وسلم: “لما عُرج بي مررت بقوم لهم أظفار من نحاس يخمشون وجوههم وصدورهم، فقلت: من هؤلاء يا جبريل؟ قال: هؤلاء الذين يأكلون لحوم الناس، ويقعون في أعراضهم!” ((رواه أبو داود.))

"During the Mi'raj (the Night of Ascension), I saw a group of people who were scratching their chests and faces with their copper nails. I asked, 'Who are these people, O Jibril?' Jibril replied: 'These are the people who ate flesh of others (by backbiting) and trampled people's honour.'"

Riyad as-Salihin 1526

1 Practical Steps to Avoid Backbiting

1 Reflect Before Speaking

Before uttering a word, consider if it is beneficial. If the answer is no, then refrain from saying it. One scholar wisely noted that before a word leaves your mouth, you control it. However, once spoken, it controls you. You must excuse it, clarify it, and manage its consequences. Therefore, ensure that every word you utter is thoughtfully and carefully considered.

2 Identify the Reasons for Backbiting

People have various reasons for backbiting, and addressing this issue requires understanding the underlying motives.

1 ● Jealousy
Some individuals backbite out of jealousy. This stems from Hasad, and those affected need to work on themselves to cleanse their hearts of this disease. Jealousy often manifests as backbiting, with the intention of diminishing others to make themselves feel superior.

2 ● Pridefulness
Some people backbite to elevate themselves above others, using it as a tool to belittle others and appear better by comparison.

3 ● Amusement
Some individuals engage in backbiting simply because they have nothing else to say. This habit is particularly dangerous as it can become ingrained, turning backbiting into a default mode of conversation.

For instance, in social gatherings or during idle moments at work, they might start gossiping about others just to fill the silence. This indicates a deep-seated habit of backbiting.

2 Wean the Tongue from Backbiting

To combat this, one must actively wean themselves off the habit of backbiting. A highly effective method is to engage in dhikr (remembrance of Allah). Ibn Al-Qayyim, in his book "Al-Waabil as-Sayyib min al-Kalim at-Tayyib," notes that dhikr can distract one from Gheebah (backbiting) and Nameemah (gossip). He explains that humans have an inherent need to speak, and if they do not engage in good speech, such as reading the Qur'an or encouraging good deeds, they are likely to fall into harmful speech.

3 Surround Yourself with Good Company

Friends who remind each other to avoid backbiting are invaluable. If your friends are persistent in backbiting to the extent that you must part ways to avoid it, consider it a gain. True friends should be comfortable enough to correct each other and accept corrections.

Good companionship is one of the most important aspects of life. If you find yourself in a gathering where backbiting occurs, it is essential to speak out against it. If your advice is ignored, you should leave the gathering. This stance not only protects your integrity but also sets a positive example for others.

How to Repent From Backbiting?

Chapter Seven

Backbiting, or speaking ill of someone behind their back, is a serious sin in Islam that requires sincere repentance. Let us discuss the conditions of Tawbah (repentance) and how to properly seek forgiveness for backbiting.

To repent from backbiting, one must adhere to the well-known conditions of Tawbah, which include:

- 1 ● **Stopping the Sin**
Ceasing the sinful act immediately.
- 2 ● **Repenting to Allah**
Asking Allah ﷻ for forgiveness with a sincere heart.
- 3 ● **Intending Never to Repeat the Sin**
Firmly resolving not to engage in the sin again.
- 4 ● **Making Amends**
This involves addressing the wrong done to the person you backbit. Let us discuss this point in detail:

Backbiting involves two aspects:

A Sin Against Allah ﷻ:

Backbiting is prohibited by Allah ﷻ, and one must seek His forgiveness.

Wronging another person:

Backbiting also involves harming another individual, and one must seek to rectify this.

A Seeking Forgiveness from the Person Wronged

The scholars have differing opinions on whether you need to inform the person you backbit:

Some scholars believe you must inform the person and seek their forgiveness. This is because the person has the right to know and forgive the wrong done to them. If not rectified, they might demand recompense on the Day of Judgment, where the currency is good deeds.

Scholars like Sheikh Al-Islam Ibn Taymiyyah, his student Ibn al-Qayyim, and Imam Ahmed argue that informing the person may sour the relationship.

They suggest that instead of directly telling the person, you should:

● **Repent and Seek Allah's ﷻ Forgiveness for him**

Make Istighfaar for the person you wronged.

● **Mention Them Positively**

Speak well of the person in gatherings where you previously spoke ill of them.

B Practical Application

If you believe the person would handle the information well and it wouldn't harm the relationship, it is safer to inform them and seek their forgiveness. If you fear it may damage the relationship based on what you know of the person, then make Istighfar for the person and speak well of them in similar gatherings.

CONCLUSION

True repentance from Gheebah involves recognising its gravity, immediately ceasing the behaviour, sincerely seeking Allah's ﷻ forgiveness, and making a firm resolution not to repeat the act. Additionally, it is crucial to address the harm done to the person who was backbitten. Depending on the situation and the individual's disposition, either seek their forgiveness directly or make Istighfaar for them and speak well of them in the same gatherings where you previously spoke ill.

**ULTIMATELY, THE GOAL IS TO RESTORE HARMONY
AND STRENGTHEN THE BONDS WITHIN
THE MUSLIM COMMUNITY.**



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